THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

UP HILL.

Does the road wind up hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting place?
A roof for when the slow, dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christiana Georgina Rossetti.

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THE SPIRIT OF PRAYER

President Hervin U. Roop, LL.D.

What odor is to the flower the spirit of prayer should be to our lives. It should pervade them entirely, embalm them, make them precious and attractive before God. A life without prayer is a flower without odor, or promise of fruit, or purpose of being. We live to pray, it may be said, since prayer is the ordinary and universal means and condition of obtaining grace; therefore of avoiding sin, of gaining heaven, of saving others, of spreading the kingrom of God. Think for a moment of our Lord's marvelous statements and promises regarding prayer, of his own example, of that of his mother and his followers; then turn to the multitude of souls that are following the broad and easy road that leads down to death. Think of the young whose innocence perishes as do the snowflakes in the mire of the streets; consider the sins by which immortal souls are degraded, even in one day; reflect upon the violence of the wicked and the number of those that are each day dying unprepared. Then, indeed, do we understand why God gave everybody the power and the commission to pray. It is, we may say, more natural for us to pray than to speak with our fellow beings on earth. Our thoughts should be with God rather than with men. And just as powerful men are influenced by intercession, so is God.

The general intention regards the spirit of prayer, for, in the words of our Lord, we must "pray always." It is the heart which prays, or, rather, the life. Prayer is the perfume of life, and varies in sweetness as lives do.

Thus varies, too, the power of prayer with God. As incense is not the incense of worship unless it ascend from an altar, so must prayer, which is the incense of our lives, ascend, not merely from the lips, but from the altar of the heart. Think of how our Lord's great heart prayed, its prayer being irresistible because of the heart's great sacrifice. Our morning offering, made with the heart more than the lips, dedicates the whole day to God, pervading, raising, embalming all our works and trials and sufferings with the spirit of prayer. —The Religious Telescope.

"It is said of Christian Frederic Schwartz, the German pioneer missionary to India, that he set himself so to live in God as by his life to compel men to think of God."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating what is noble and loving in another man. (Thomas Hughes.)

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday August 10, 1905

THE FUNCTION OF SCHOOLS AND CHURCHES IN THE SOCIAL EVOLUTION OF INDUSTRY.

The foregoing was the subject of the last lecture by Professor Graham Taylor at the Summer School of Theology in Berkeley:

He stated that the schools and the churches have created social problems and that education and religion are inextricably identified with industrial conditions and problems. They have created a higher standard of living and have inspired a discontent which is the dynamic of progress. And as long as the cross stands on Calvary, the standard of living must rise. Any definition of soul that is less than the definition of self, said Professor Taylor, is not a working basis in economics or religion. With reference to discontent as the dynamic of progress, he said that we hear a great deal about the danger of discontent. We preach our gospel, hold up high ideals, but when the mass arises and says, let me be the man you teach me of, not a few are frightened. But as for himself, he said that he could not stay human and not have aspiration for a little leeway in life for the masses of the people.

When men are arising and saying, "If this is the man religion has held out the hope I may be, I ask a chance to live it," he would have helping hands and hearts reaching out to lift them up into it. Accordingly, if they are to be uplifted and upbuilt into that for which they were divinely intended, we must preach constructive discontent.

It was in this connection that a graphic word picture was given of the conditions which are found in sweatshop districts in our great cities. Mention was made of one Chicago woman, a widow with two little children, who received five cents a pair for finishing men's pants, and who, working fourteen hours a day, made only thirty cents. "There is scarcely a hell on earth worse than those sweatshops in some of our cities."

Turning to the packing-house strike in Chicago, it was said that there are a lot of real heroes in the packing-house council, and that many stand on the border line of poverty, not because of the worst that is in them, but because of the best that is in them. Mention was made of one man who would not work when he could get work, though he went long without food and lodging, because the principle for which he believed his fellows to be rightly contending had not been settled. "I would take off my hat to that man as far as I could see him," said the lecturer.

The story of the death of the daughter of Sir Joshua Reynolds of disease contracted by wearing clothing made under sweatshop conditions and the quoted words of Mrs. Browning, "The blood of the oppressed splashes upward," made vivid illustration of the fact that life is closely linked with life and that we rise or fall together.

A further statement in this address was that "the churches and schools are primarily responsible for solving the social problems they have created."

It was in this connection that was shown the difficulty of getting hold of the masses of the people. When Professor Taylor went into the neglected district in Chicago in which he is now living and working, people said to him: "If you'll get something like a church and call it by a different name, we'll join it." But he answered them, "No, get in and make some church what you think it ought to be—or rather, what it really ought to be." But his experience leads him to remark that there is nothing else so delicate and difficult as the reconstruction of an old church. In his district in Chicago he found an astounding lack of co-operation and reciprocity between churches. And very many of the people were afraid to have anything to do with any one of the churches, lest they should lose trade with the members of the others. The bigotry and clannishness were astounding.

In this lecture, as well as in others, Professor Taylor uttered some burning words on the subject of Church Federation. At one time he said in substance: "Talk of destructive competition in the industrial world! If you wish to find destructive competition in some of its worst forms, look into the religious world."

It is evident that he regards it just as the present writer has frequently termed it, "irreligious religious competition," and actually wicked. And with all our talk about the brotherly spirit between the denominations today,—a great advance over that of a few decades ago, it goes on in the opening years of the twentieth century. Some of it is of course due to conditions in which the past has placed us and from which it is difficult to extricate ourselves. Accordingly, they who see it and are depressed by it live with the hope that better conditions will be worked out ere long. When they do come, it will be very greatly for the good of man and the glory of God.

In speaking of an effort to reach the people who

have a sense of detachment from the church, Professor Taylor said that without religion none of the problems of the world can be solved, but that it is a mistake to apply it always in conventional ways. And here he paid a tribute to J. Stitt Wilson, who, feeling hampered, left his pulpit and became such a propagandist as he felt that he could not be in his old relations. He was spoken of as a man with great concern for souls.

Some of the concluding thoughts in this lecture were in substance as follows : The minister must live so as to be regarded as belonging to the community as other men do; must get back to being a man among men. The church also must get back to an attachment to the community; must get rid of the sense of detachment; and, together, minister and church must produce a sense of identification with the community if they are to succeed. The gospel must be lived out and loved in. There is no other way. The Bible has ideas and ideals of neighborliness that the world knows not of. Religion is relationship; it is in the relation of the soul to other souls. It can never go higher toward God than it goes far out toward man.

The trouble with most American communities is that they are communities of Christians and not Christian communities. Men everywhere are doing as corporations what they would not think of doing as individuals. That kind of a life cannot be lived. You cannot be Dr. Jekyll and Mr. Hyde. It may be necessary to go through a Gethsemane to show the church its supreme duty and to lead it thereto. God help us to pay the price of being a Christian!

In the course of this lecture there were remarks somewhat in detail as to what the minister and church should do and should not do. The Professor stated that in his class-room in the Chicago Theological Seminary he cautioned the students against the preaching of sociology, lest they make fools of themselves and him also. His advice is: Stick to the gospel and make sociology incidental. And as to the church, the thought was that it must limit itself largely to giving the initiative and not to executing; it can never, for instance, be a law and order organization. So also the minister in the community must, to a great extent, leave it to others to put into execution.

When at the close of this lecture a woman arose and asked a question in which she used the phrase, "dabbling in politics," among the words in reply were: "You mustn't use such an expression; you must not talk down politics, you must talk up politics. Politics is neighborhood housework. It is a good thing to have a hand in politics."

In answering another question reference was made to a decision of one of our higher courts a few years ago in which it was held that "inheritance is not a natural right, but a State-made right." This was regarded as of far-reaching import, and the expressed conviction was that it would in time operate in striking down immense accumulations.

In reply to a question concerning competition, it was said : "If you give up competition you must have social control. Modify the competitive system; have more co-operation. Unrestricted competition is not the life of trade; it is the death of trade. The greatest achievements of the world haven't been done through competition."

THE CLOSING HOUR WITH PROFESSOR GRAHAM TAYLOR AT THE SUMMER SCHOOL OF THEOLOGY.

The informal conference on the materials of the lectures given by Professor Graham Taylor at the Summer School of Theology in Berkeley was one of much interest. There were more questions than Professor Taylor had time to answer, and arrangements have been made for him to answer in the columns of The Pacific and the Pacific Presbyterian such as he had no time for that day.

A part of the hour set aside for this conference was taken by the Professor in a talk concerning the work of Chicago Commons. In this talk he said: "It does not matter how much you know of the Bible, if you do not know the hearts and heads which you must bring together by means of it." And "to save a soul you've got to save more and more that soul's surroundings." In this connection came the declaration that many of the evangelists were quite blind to conditions under which people lived and which controlled to a considerable extent their morals. He stated that he believed in the work of the evangelists; but, "In God's name let us try to keep the child from ever wandering into the far country."

In the course of his remarks came the statement that it was said to him by persons connected with Hartford Theological Seminary, when several years ago he was called to a professorship in that institution: "Five years ago it was impossible to think of such a man as you for a professorship." He had been interested in his pastorate in Hartford in such a work among the working people and submerged classes as to cut him out of consideration for a place in a theological seminary for a time. But the world moves; it moved in his direction, and now he is moving the world still more. But, making use of his own expression, he hasn't landed yet ; he is outward bound.

While speaking of the social settlement work at the Commons in Chicago, it was stated that such work usually does not appeal to people of large means; that it is too democratic, might as well appeal to the Czar for liberty in Russia.

Learning soon that it was not possible for him to get help from this class of people for the social settlement work planned by him when he went to Chicago, Professor Taylor began on a very moderate scale the work which is now known all around the world, and which is carried on at an expense of $800 a month in a building worth about $65,000. The money for the work comes now from far-separated sources in small sums from different parts of the world. When he went first to rent a building in which to inaugurate the work, and was asked what he expected to get out of it, and answered: "I am not going to get anything out of it; I am going to put something into it," the owner looked at him in astonishment and said: "Brother, there are some such people." The man who said this became a few years later a fugitive from justice.

Among the questions asked at this conference was one with reference to the observance of the Sabbath. The answer was from the standpoint of life among the poorer classes in the great cities. It was thought for a part of the Sunday it was best for some of them to get as far away as possible from their homes. This

necessitated some Sunday traveling. With reference to the Pleasant Sunday Afternoon, which it is customary to give his people in Chicago, Professor Taylor said the service was not a religious one; that it was found impossible to make it that; that the Italians left him if he even opened it with the Lord's Prayer. They didn't believe in engaging in any religious service outside the ways appointed for them by their church. A little recreation and music and art for people who do not get much, if any, of it at other times, seems to be the idea for the Pleasant Sunday Afternoon. With, of course, in and through it all, every possible effort to uplift toward the higher life every one concerned. "Let the church do the other things; I'm not rivaling the church," said the lecturer. It had been remarked in his hearing, he stated, that God was likely to settle the Sunday question by annihilating some of the great cities; "but he doesn't seem to be doing it," was the comment. "I am amazed that the Sabbath is under all the circumstances observed as well as it is. There is much to encourage us." And then, "People have a right to a little fresh air and mother earth on that day."

Another question was whether municipal ownership would not lead to socialism. The reply was that it had not done so in Scotland and that there were no good reasons for thinking that it would do so. And it was said further that municipal ownership was not strictly socialistic.

When asked to criticise the theological seminaries there was manifested no disposition to set up above others in general the studies in which he is so deeply and so practically interested.

When questioned as to impressions concerning the Pacific coast the word was in substance: I am profoundly impressed by what you are doing to lay the foundations of the grand civilization which you are destined to have here. You are to have a civilization well worth building yourselves into. As to location and beauty, he thought we had one of the most imperial and most beautiful spots on earth; and that if we put the cross of Christ into it we shall have here on these Pacific shores the greatest empire on the face of the earth.

THE LECTURES BY PRESIDENT KING.

The present writer did not have the privilege of hearing any of the lectures by President King, of Oberlin, at the Summer School of Theology in Berkeley, except the public one which was given on Thursday evening of last week. That one was well worth hearing, and there is no doubt that President King has, by coming among us, left a lasting impress for good.

The lecture on Thursday evening was concerning the failure to fulfill the natural conditions of the spiritual life, and treated especially of the laws of a personal relation. It was said in substance: If God is a person then our relation with him is a personal relation; and the fundamental laws of the spiritual life are the laws of a deepening personal acquaintance. In setting forth the true conditions of a friendship with God use was made of earthly and human friendships. The necessary basis of friendship it was shown is mutual self-revelation and answering trust, mutual self-surrender, and some deep community of interest. No friendship is possible with any one without these. In the elaboration of the thought it was shown that trust only so far as one can see is no real trust at all. We must trust where and when we cannot see or know.

As to self-surrender it was said that it is not a weakening denial of self but a strengthening affirmation. And all in all it was shown most impressively that a friendship with God can be had by observing just such laws as are observed in human friendships.

Further it was shown that friendship is a matter of time and of unconscious growth to considerable extent. No one can say, Let us have a great friendship and proceed to get it up; it does not come in that way. No man can come at a bound into the significance of the spiritual life. It is a great life task.

In showing how expression deepened the presonal relations President King said that no amount of public work would excuse any one for unfaithfulness in the close relations of life; and that love is to be tested more by small expressions than by great ones.

In the course of the lecture it was shown how close companionship with another for a few days in an isolated place had brought to him a deep and lasting friendship which would otherwise never have been. And the remark was: "We haven't done justice to this principle in our relations with God."

In speaking of the sacred respect for the personality of others it was stated that God is far more reverent to us than we are to one another. Mention was made in this connection of the wound which had come to a little girl through a mother who had failed to respect the privacy of her treasures. What the mother had done without asking she should have asked to do.

No one could listen to this lecture without realizing that our friendships with God are not what they might be and ought to be simply because we disregard so often and so greatly the laws which govern that great friendship, which laws are plainly before us in our human friendships, and which we all may see and understand and put constantly into practice.

The Pacific Coast in Brief.

The Whitman College academy at Walla Walla, Washington, will be known hereafter as Pearsons academy. It has been renamed in honor of Dr. Pearsons of Chicago, who has been a great benefactor of the college, and to avoid the confounding of college and academy in the use of names thereof.

There were ninety-one ministers in attendance at the Summer School of Theology in Berkeley, divided denominationally as follows: Congregational 35, Disciples 15, Presbyterian 11, Baptist 11, Methodist 9, Episcopal 9, Methodist, South, 5, Unitarian 2. The school was conducted by the theological seminaries of five evangelical denominations: Congregational, Presbyterian, Episcopal, Disciples and Baptist. We have not aimed to report it only in part. It will be noticed that we pay particular attention this week, as last, to the lectures by Professor Graham Taylor. This is not because others were not able and well worth hearing, but for the reason that our newspaper instinct tells us that the subjects of which he treated are those in which the large majority of our readers would be most interested. Brief mention is made of the public lecture by President King. It was not the privilege of the present writer to hear any of the lectures by President MacIntosh of the San Francisco Theological

Seminary, nor any of those by Dr. Nash of Pacific Seminary, nor those by Dr. Calhoun of Kentucky University. All, however, it is said, contributed much toward making the school a success. It is to be hoped that this federate arrangement has been found highly satisfactory and that a summer school of theology on some such plan as that on which this one was conducted this year will be a permanency.

Whitworth College, situate at Tacoma, Wash., did not succeed in getting Dr. Mathes of the State Normal College, at Bellingham, as president, his acceptance having been reconsidered and withdrawn by him at the last moment. The College, accordingly, has called the Rev. B. M. Kroeze, who has for some time been vice-president of Lenox College, in Iowa. Mr. Kroeze is a graduate of Michigan University and of McCormick Theological Seminary. The first four years after his graduation from the seminary he spent in the pastorate, and then entered on college work at Lenox. He comes to Tacoma with high endorsement. A splendid opportunity opens up before him, as it does also before every college president on the Pacific coast. To considerable extent now the college work on this coast is formation work; the institutions are struggling along without that financial aid which they ought to have and deserve; but all this will change in time. Men of means will be brought in process of time to endow and equip these educational institutions as such institutions are equipped in the East. They will come to their inheritance and in achievement and fame will rank with the best and most favored. We expect to see Whitworth and Whitman, Pacific and Albany, Occidental and Pomona, and others, as far-famed as any institutions of the kind in the land. Meanwhile the lives of those who devote themselves unselfishly to their interests in their struggling years will be builded into the lives of young men and young women all along our coast, and long after they have passed on into the beyond will it be said of many an one, "Though dead, he yet speaketh."

The Rev. C. D. Milliken of Waimea, Territory of Hawaii, brought to the Congregational ministers of San Francisco on Monday an interesting paper concerning conditions and work in Hawaii. It is evident that he has found there some people who are not up-to-date in their knowledge of the Bible, for he was told once that the books of the Bible were written in the order in which they stand from Genesis to Revelations. Other things indicate also with not a few quite a lack of information. The Hawaiians were spoken of as an easy-going kind of people, disposed to idleness rather than to work; they have taken on many of the vices of the white man, and they need all the help that Christianity can give them to counteract the evil influences around them. Mr. Milliken stated that the Japanese had been found to be the best workers in the islands and that the average wage paid them is about $17 a month with house and water. They have supplanted white labor and sent many a family away from the islands because they could not get anything to do. Churches have suffered greatly from such removals. Speaking concerning the evangelistic meetings in Honolulu, conducted by the Rev. Dr. Ostrom, Mr. Milliken stated that he had ascertained from the Rev. Dr. Kinkaid of the Central Union Church, and from others, that not much had been accomplished by them in the way of conversions. The people were not responsive to the work. In the discussion which followed the reading of the paper what was called "the moral obtuseness" of many people in the islands was brought out. One who had been there for a short time remarked that he found Christian men, men who could tell the time of their conversion, men who conducted family worship in their homes, financially interested in assignation houses and upholding vice in other forms. Some wondered, as they heard this, on what basis, or with what reason, they could be called Christians. Certainly not on the Bible basis, not on the foundation of Jesus Christ. It was brought out also in the discussion that one who had visited the islands a few years ago had learned that men on great plantations which were paying forty per cent on the investment or value were getting their work done by Japanese for $12 a month. The remark in this connection was that there was need of an ethical revival.

The Bystander.

The Bystander attended a dinner the other evening and took some mental notes. He made a study of the men who surrounded the tables at the St. Francis, where may be seen one of the most gorgeous dining-rooms in America.

The physical preparation for post-prandial oratory is not favorable to the best responsiveness, either for hearer or speaker. When a dog eats he wants to sleep. A man is not unlike a dog.

The men who surrounded the tables were, for the most part, business men. There were some lawyers and clergymen. The speakers were eminent college professors. There was an evident conflict between the academic tone of the speakers and the practical business sense of the audience. It was this condition that lent interest to the occasion.

The Professor of Greek from Yale, of Latin from the University of Chicago, of philosophy from Johns Hopkins and of History from the University of Wisconsin made up a list of speakers calculated to interest any body of men.

Post-prandial eloquence is the most difficult of all forms of speech. The elaborate menu is an eloquence destroyer. It is as deadly as a torpedo boat.

Dr. Buckley, writing on this subject, says: "The first speaker usually has a weighty theme and more time than will be allowed others. This frequently leads to the infliction of a prosy address, during or at the close of which many of the guests will depart. College presidents at alumni banquets are often sinners in this respect."

This fling at college presidents raises the query, if college men are more prosy than other speakers. It was this very point that made the Bystander give particular attention to these "wise men from the East." Each man spoke on his own department, and each was an enthusiast. The one saw the world through archaelogy, the other through the Latin course of the Chicago University, the Baltimore professor through the spectacles of philosophy, and the unique little youth from Wisconsin spelled history in all things, while the California man of course saw only California.

One was impressed with the clear, beautiful English of these men. It was not altogether fluent but certainly clean and good. Professors are seldom fluent, and the Bystander was about to remark, never eloquent, but he remembers Graham Taylor and two

or three others. But it would be difficult to name a half dozen eloquent college men in the United States. The style set by the universities is conversational. The Bystander has often asked who started it? There is a deliberate attempt to talk drawing-room talk by these college fellows. They use their hands as they do in the parlor. They speak prosily, technically, academically, and sometimes effeminately. Such talk never pushed bills through Congress, elected Presidents or achieved reforms. It is of the class-room and the lamp.

Good speaking is declining in our institutions of learning, and the fault is with the learned professors.

Somebody started the fad that expression in speech should be checked, restrained and subdued. The fad has become a custom. It is now considered out of place to be emphatic. One must speak in a low tone, and swallow all intensity. While there are advantages and merits in this "new eloquence" the Bystander ventures to repeat an opinion of a prominent man who listened to these post-prandial speakers. He said, "my chief enjoyment this evening consisted in watching a great scholar sitting at the speakers' table going to sleep and waking up. It was most fascinating, and I couldn't keep my eyes off the poor fellow."

There is one thing that impressed the Bystander, viz., the sense of expectancy created in the mind of the listener. A valued friend of the Bystander who is a brilliant critic, described the address of a theosophist by saying "he made you feel that he was about to say something of great value but never quite reached the point. This was the impression these brilliant men made upon their listeners, but that does not mean that what they did say was not good. The Bystander was never more instructed and entertained. It was all in all a great night with great men.

Acorns From Three Oaks.

ALOHA.

Suggestions to the Man Who Cannot Take a Vacation

Vacation to most of us sugests a trip on the cars, a camp with Curry in Yosemite, a sight of the Sierras at Tahoe, the Olympics from Seattle, or the Canyon of the Colorado. But all cannot go. Crops must be gathered. We have guests coming. The purse is low. Duty's oar is chained to us. I understand it. So do you. Well our duty is what is due. We can do that. And we can have a home vacation. We can go to bed earlier. We can imagine the bath tub is Tuolumne river and splash in with a camp yell. No matter if Biddy is scared. We can eat out doors. Carry out the kitchen table under the trees. Skies are as blue here as in the Siskiyous. Parlez-vous with the French boy. Connitua is Japanese for "good afternoon" and you can salute the Jap boys until they grin. Ohio is "good morning" for Japs. Say it to every Jap you meet on the road all through August and you will get many Japanese smiles and the grateful bows of these bright oriental friendly folk. I don't know any Russian, for I have not met the effusive Witte nor kissed his blarney stone. He beats the Irish for blarney. Sleeping in a hammock or on a porch is a hint of camp. If only we were all oriental and wise enough in this mild climate to have peat roofed houses and to sleep under the stars or where we can see them shine. I know a very busy banker who cannot get far away from the city who has built a sleeping porch at the back of his house, where are five beds as good as any camp in California affords. Wife and children enjoy it as much as he and the air is as pure as at Shasta. No patent on it. You can swing a hammock as high as you can climb in an oak or a sycamore and swing with the night wind, tying yourself in and have a good vacation sleep. "Where there's a will there's a way." Take evening walks with the little youngsters and climb as high as you can and eat your sandwiches at the tip-top. Cut a memory stick and polish a new alpenstock and call it a vacation walk. Do you know your heart gets tired lifting blood into your busy brain? It is an overworked force-pump. Lie down about twelve hours out of the twenty-four for a few days. Give your heart a rest by a horizontal position. "He giveth his beloved sleep."

SOME FIRST IMPRESSIONS OF COAST CONDITIONS.

By Graham Taylor.

First impressions are distrusted the more one knows of the big world and its multitude of fellowmen. But at points where essentials crop out and stand clear of the circumstantials one can form approximate judgments hypothetically at least. Only from this apologetic point of view may I venture to yield to the urgency for some description of the way in which a first visit to the Coast and its great port of entry impressed me.

First of all, the lay of the land and water, as seen from Mount Tamalpais, awakens one's capacity for prophetic vision. Such a sight helps faith to keep just a little ahead of history.

The swift ferries and the rapid trains, the clustering villages and the villas creeping along the shores of the bay and up the mountain-sides, seem to be only the advance guard of the mighty multitudes that are to constitute the cosmopolitan citizenship of the Greater San Francisco.

Broad and deep should the foundations be laid that are now being built. To build for the better things to come the builders along every line should be assured that they are building better than they know.

Primary and secondary schools will have to be steadily developed to keep the pace fortunately set by the University foundations laid at Berkeley and Palo Alto. Golden Gate and Sutro parks suggest the beauty of which the streets of San Francisco are susceptible, but of which they are now strangely devoid. The extreme individualism which has characterized the commercial and industrial development of the coast is said to have been offset by a "hail-fellowship—well met" which gave everyone a chance. But so much of an equality of opportunity as this afforded is also said to be closing down under the pressure of what some Californians term "Eastern Commercialism." Perhaps the close and strong trade unionism of San Francisco is labor's self-protective way of trying to counteract that tendency. It seems pitiful that the better fellowship between the classes which formerly prevailed can find no other method of readjustment than the class-conscious struggle already extended from the industrial field of action to that of municipal politics. Only a strong, practical non-partisan municipal program will be adequate to rally men from both sides of the present decisive struggle which so ruthlessly sacrifices the city's interests, to enlist in campaigns for better civic conditions. To have a

whole municipal election turn on the fateful issue between "Citizens' Alliance" and trade-unionism augers ill for progress. Some other arbitrament should be sought for the settlement of the very real industrial differences at issue. Perhaps the formulation of a genuine municipal program might be the best way in the long run to make a new cleavage on the lines of legitimate preference for differing policies of progress.

The churches have a supreme opportunity and obligation at this great crisis in the initiative now being given to these far-reaching movements. To them the community has the right to look for three social functions: First, for the inspiration of the highest ideal of what a city and citizenship were made and meant to be; second, for initiation which will start men out and sustain them in efforts to realize these ideals; and, third, for the generation of that religious spirit and passion of self-sacrifice which is the power of all progress.

Without secularizing or transcending their legitimate religious sphere the churches can and should fiulfil these functions of theirs in the community life.

To this end clergymen and laity need the best theoretical and practical knowledge of civic conditions and ideals attainable. Universities not only but theological seminaries as well, should furnish opportunities for acquiring such intelligence and efficiency. Church clubs and the older classes in the Sunday-school may well emphasize the application of Christianity to the social conditions of the common life. Religious newspapers and church literature may effectively further the propaganda of Christian ideals and ethics in trade and politics.

If there could only be a United church of Christ, based on an interdenominational co-operative alliance, it would be capable of exerting the formative religious influence needed by the mighty community-life now taking form and shape on the Coast.

It would be worth all it might cost the denominations in the gains it would bring to the Kingdom for which they all stand. That church which serves the Kingdom most in the long run serves itself the best.

The Federative Summer School of Theology may be the happy presage of the co-operative unity of the churches.

THE PRESENT SITUATION IN CHINA.

By Dr. Arthur Smith.

[The article under the foregoing caption is part of a lecture which was given recently by the Rev. Dr. Arthur H. Smith, at Tien-tsin, under the auspices of the China branch of the Royal Asiatic Society. To Asia more than to any other part of the world is the attention of our people being turned. It is to be one of the great theatres of the world's future, and all who are interested in our on-going civilization are welcoming information therefrom. Very few are so well informed as to the conditions and outlook in China as Dr. Smith. Accordingly what he has said in his lecture which was largely attended by men of influence in that country will, we have no doubt, be read with interest. It shows what men are thinking and doing and what ought to be done.—Editor.]

It is always difficult to take the measure of one's own times, and rightly to gauge the real significance of any event. Despite this truism, there can be no question that within the past month a new stadium of human history has been traversed—a mile-stone of the ages. Henceforth the Occident and the Far East can never be to each other in exactly the same relations. It has been said that the most puzzling question may be resolved by answering three others: What is it? Why is it? What then?

What is it? Measured numerically, the greatest problem ever presented in modern times. What shall the West and the East do with each other? The East cannot get on with the West; the West can not get on without the East. Their past relations have been full of menace to each other. There is danger that in the near or the more distant future the peace of the whole civilized world may be involved. That world now fronts on the Pacific ocean rather than on the Atlantic, and fifty years hence this fact will be more obvious and more emphasized than now. The world powers will then be Pacific powers—will they be pacific Powers?

What is it? The East was doing well enough as it was—a few centuries of millenniums more or less made no difference to it. The discovery of America changed all that.

> "In 1492 Columbus crossed the ocean blue,
> And life was never the same again."

Observe the different careers of different races. "England was made by her adventurers." From wild discovery she was tamed into active altruism, and in India, as in Egypt, she afforded on a large scale an example of government for the benefit of the governed. After four hundred years of a policy directly the opposite, Spain lost every colony. What is the lesson?

Western nations have invariably shown their worst side to the Eastern nations and not the best. Trade is inherently selfish. "Commerce like the rainbow, bends toward the pot of gold." Adam Smith defines man as "a trading animal;" "no two dogs," he says, "exchanges bones."

Firearms and intoxicating liquors to the uncivilized races, opium and morphia to the civilized, have been a shirt of Nessus. The West is not responsible for all the mischief of these curses, but we cannot escape such responsibility as we have by ignoring, forgetting, or denying known facts. The fusion point of diverse civilizations often produces an amalgam worse than either. We do not like to face the facts which we know to be such, but whether we face them or not, they remain, and sooner or later will pursue us with a Nemesis which is but another name for the scientific truth of cause and effect. Our own conduct —that of men of our Occidental races, has been and today is our own worst enemy. Yet on the whole, the West and the East have muddled on, with but an occasional explosion, to be followed by partial quiescence and apparent (but never real) torpor.

That is the condition of China to-day, vast, invertebrate, or if vertebrate disjointed. China is an empire without a head—a ship without a helm. By the events of the past eighteen months Japan is more than ever "the rudder of Asia." This is, however, but a new and a startling application of our own scientific law, "that the fittest survive." Who so fit, measured by any standards, as Japan? Japan is about to take charge of China—in fact she has done it, before we knew it. She is at once slow and swift. She does everything as she makes war, by "prearrangement." After the siege of Peking she moved toward the granaries in which the Imperial rice was stored as camels in the desert make for wells. She laid her hand on the

Board of Revenue with the instinct of the panther for the jugular vein. She is the one who knows; she is the one who can. Her emmissaries are all over Eastern Asia in endless capacities (or apparent incapacities), silent, unobstrusive as the white ant, but equally efficacious. Only their energies are constructive, not destructive, but, be it observed, they build not for the Setting, but for the "Rising Sun." This policy has been in progress for a long time, but most of us have contented ourselves with smiles, with frowns, with shrugs, with platitudes about different colored "Perils."

What then? It has been said that San Francisco is 3,000 miles from New York, but the time may come when New York will be 3,000 miles from San Francisco. Some of you may live to see Shanghai the largest city in Asia—its industrial and commercial capital. Half a mile of the Shanghai Bund may represent five hundred thousand or a million dollars. But when, as recently, in Nanking, bunds and buildings together slowly slide into a waiting and a yawning Yanglize, where then is your boasted real estate? Nothing more unreal, and your securities might as well be styled insecurities.

It is not bunds, bonds nor business which permanently enrich, but conformity to moral laws, which man never made, and can never unmake.

"The world knows nothing of its greatest men." Commerce has opened China by the aid of cannon, but the real opening of China has been done by men whose very names some of us do not know. Robert Morrison, the centenary of whose arrival we mean to celebrate in 1907, a scholar of wonderful patience, perseverance and penetration, who made the first English-Chinese dictionary, first translated the whole Bible, and almost single-handed produced a literature for China opened. Robert Milne, his co-laborer, burnt out before his time with excess of zeal. Samuel Wells Williams, a printer, student of everything Oriental, editor of the great Chinese Repository, maker of the first Commercial Guide, the first modern dictionary of Chinese, to whom all successors owe a great, though sometimes unacknowledged debt. Peter Parker, who opened China at the point of his lancet and was equally skillful in diplomacy. Wm. Medhurst, a man of equal diligence and learning. Wm. Lockhart, also of Shanghai, and later of Peking, a pioneer medical missionary on which topic he wrote his best book. Alexander Wylie, whose learning was equalled by his modesty, who left a compendium of all Chinese literature. Our own William Muirhead, zealous in all good work. Joseph Edkins, who had forgotten more about China than most of us ever knew. John G. Nevius, the best all-round missionary it was ever my privilege to know, broad-minded, meek-spirited, catholic, dear even to the secular heart by reason of his pears and his apples. Time would fail to name others, but one should not be omitted, recently laid to rest in Chinkiang, Hudson Taylor. His great society, ridiculed at its inception, has been a foremost agency in unlocking China to the world and to that trade which some of us worship. In general, every mission station in inland China is a dynamo, diffusing light and radiating heat. Look at such a work as that of Duncan Main in Hangchow, or of Dr. Wilson in Suiting in distant Szechuan, scattering blessings broadcast with impartial and unwearied hands. There are scores of other centers of a like kind but smaller in their scale of operations.

What then? Gentlemen of Shanghai, great merchants, great investors, great promoters! Please to remember that beneath your contracts, your concessions, your operations, there is a simple but a shining principle: "As ye would that men should do to you, do ye even so to them likewise." Race hatred is not a valuable asset in business, and in an Oriental country it is most perilous. If you have "samples," or even what the chemists term "traces" in your possession, hasten to unload them into the Huangpu. The Chinese appreciate sympathy. Let us extend it. China is in deep trouble; let us help her. We need no new ways; use the ones already in existence.

(1) As a basis, the Royal Asiatic Society should be raised from the dead. It should have a new building, and a library which shall not be as now the ridicule of Asia, but which shall contain everything of importance ever published on China and the Far East. Each current work should be promptly secured. Then its reading-room would be a seat of learning, and not as at present a seat in a cemetery.

(2) The "Diffusion Society" is equipped to do a work which no one else can do or will do, and which is important—essential. It has the ablest editors to be found, and it needs more of them. But its most urgent want is money. Why do you not give it twenty or thirty thousand taels to set it on its feet? No investment would or could be better worth while. Already the names of Timothy Richard, Dr. W. A. P. Martin, Dr. Young J. Allen, and Dr. Gilbert Reid are known all over China. This is an excellent foundation on which to build, and to build high and strong after digging deep.

(3) The Educational Society of China is equipped for a cognate but distinct work. It lacks articulateness. It lacks funds. It should have a paid secretary, and many translators. Imitate the wise business sagacity of the Commercial Press—a semi-Japanese agency. You ought to raise the sum of twenty thousand taels and endow the Education Society as one of the best investments you can make in China to perpetuate the hold which Anglo-Saxon education already has in this empire.

(4) The Chinese department of the Y. M. C. A. is a unique agency through which to gain the acquaintance, the good-will, and the respect of the rising generation of those who are to be powerful, controlling factors in the New China of railways and of manufacture. The association is about to put up a new building. Sir Thomas Hanbury has made them an offer of a large discount on a desirable site.. But it is now desired to incorporate with this the proposed Martyrs' Memorial Hall. Nothing is lacking but the money. You ought to give twenty thousand taels to the Chinese Y. M. C. A. as a token of your good will and deep interest in the New China. In the present war money from somewhere has been found to sow thickly the China Sea with deadly mines, perhaps destroying at one fell explosion a million pounds sterling of fixed capital. Is it too much to ask Shanghai to contribute of its over-abundance one hundred thousand taels to secure the peace of Asia—to hasten the day when

"The war drum throbs no longer and the battle flags
are furled,
In the Parliament of Man, the Federation of the
World."

THE NEGRO NIAGARA MOVEMENT.

By R. L. Bridgman.

[In our columns July 27th there appeared the address to the country which was adopted recently at a conference of leading colored people at Niagara Falls. That which they have inaugurated is known as The Niagara Movement. We suggest to those of our readers who have not read the address which they issued to the country that they turn to the paper for July 27th and read it. When that address was issued there was inaugurated a movement which is destined to exercise a marked influence on the nation's future. In The Christian Register for July 27th appeared an article by Mr. R. L. Bridgman, of Boston, commenting on the convention and the movement. We give it in this connection.—Editor.]

"Work under law to change law," as expressed by one of the leaders in the Negro conference at Buffalo, which resulted in "The Niagara Movement" and the address to the people of the United States, gives briefly and broadly the purpose of the men who were prominent there. The movement is wide-spread and of slow growth. It is about four years since the agitation began which has led to the issue of the address, and now, as it is put, "the beginning of the work has just come, for the work really begins only as the leaders at Buffalo return to their respective states and try to carry out their plans." Prof. Wm. E. B. Dubois of Atlanta University is the leader in the movement, but he has been urged to take the leadership by prominent men of his race in all parts of the country who believe that the time is critical for the preservation of the manhood and political standing of the negro race. The movement grows out of a growing conviction on the part of many prominent negroes that the time for action has come. Prof. Dubois was the writer of the address, which was signed by a committee of five, of whom he was chairman. It was adopted unanimously by the conference. The "Niagara Movement," as they have named it, is organized in fourteen states, and has a beginning in ten more. Its prime purpose is to cultivate self-respect and self-reliance, to eradicate race faults and vices and to stimulate effort to maintain equality before the law with other races. Necessarily this program takes the Negro into politics. But they do not propose revolution, save as they make it peaceably. They admit that the laws are against them, but they propose to obey the laws. They propose that the blacks agitate for a reform of the laws so that they will be given equality before the laws. Not a word is said about social equality. In talking with an earnest leader who is pushing the movement, he never alluded in the slightest to any social consideration, and clearly it did not enter his mind for a moment. Social equality with the whites is not one of the dreams of these men. Political equality they demand because it is a right of manhood. They demand that the thirteenth, fourteenth and fifteenth amendments to the constitution be enforced. They admit that the conditions in recent years have been working against the negro. They find, North as well as South, a disposition to deny the negro more and more of his social and political standing, both, as a man. Surrender on his part has been accompanied by further intolerance on the part of the white. Nothing has been gained by conceding the points in dispute. The loss of manhood and prestige has continued in company with, if not in consequence of, the policy of surrendering the points contested by the whites. These leaders believe that they have been surrendering their manhood, and that their surrender is, in part, the cause and the provocation of the further aggressions against the race. There is nothing to be gained, they believe, from a further pursuit of the policy of temporizing and yielding their highest rights. Manhood, recognition before the law of their rights as men and as citizens whom the laws are bound to protect, justice,—these are their objects. They believe that they will secure the respect of the whites and the recognition of their rights by refusing to yield further and by demanding their own.

Hence they have issued the Niagara platform. They say that they have counted the cost, that they know that it will be a long agitation, that for some of their number it may mean loss of prosperity, and to some it may mean death. But they see no more reasonable way of advance. Under the law they work to secure the reforms which will recognize their rights as men. Naturally they favor such action by Congress as will carry out the Civil War amendments to the Constitution, and will deprive the South of representation in proportion as the negroes are deprived of the suffrage under the new constitutions of the Southern states. Naturally this new movement will tend to allay the negroes with the Republican party: but the movement, as such, is absolutely non-partisan. It is admitted, however, that, if the Republicans should fail to give the negroes justice, they might, as a means of dealing effectively with the party, vote with the Democrats. But the historic alliance of the negroes with the Republicans is likely to be the first reliance of the leaders.

Other sides of the movement, however, will have large attention according to the nature of the problems in the different states. It is proposed to do what can be done to stimulate the race to mental exertion and to moral advance. Committees in the different states will study their local circumstances, and such activities will be undertaken as will help most in these fields. The movement is one which appeals more to the highest and best in the race than any which has hitherto been attempted, and the leaders who have issued this address believe that their assertion of manhood, of their rights, and of their duties, will command the respect of the whites more than further yielding of these essentials of manhood.

For four days the conference was in session. The situation was discussed with thoroughness. The leaders knew that they had back of them a large constituency before they met. For some years pressure has been put upon Prof. Dubois to take the leadership in such a movement as this. Correspondence has been carried on between negro leaders in all parts of the country. Evidence has been secured that the negroes of the South sympathize largely with the spirit which is in the movement. The step which led directly to this conference was taken by Fred L. Magee, one of the prominent negroes of Minneapolis, who wrote to Prof. Dubois urging him to go forward with the movement. With the general pressure to the same effect, this Buffalo conference was the outcome in due time.

It is said particularly that this movement is not antagonizing any person or any class. It is essentially a constructive movement. It criticises no one, but demands rights. It proposes to agitate until those rights are secured. It makes no apology. It asks no

favors. It demands justice, and comes before the people of the United States in the attitude of one full of self-respect, insisting that right, only right, be given. It realizes the conditions in the Southern states. It sees that with the disappearance of the old generation, the rights of the blacks are less esteemed than before. The case is hopeless if the present policy is continued. The leaders believe that the reform must come from the race itself, not be conferred by grace of the whites. So the country sees to-day this assertion of manhood and of self-respect, coming as the most important political movement among the black race since the close of the Civil War, looking to severe opposition, but entering the future with patience, loyalty to law, and strong resolution, determined to win the common rights of manhood, and to enjoy no rest until substantial political equality before the law shall have been obtained.

This is the view of the situation as given by William Monroe Trotter of Boston, one of the five signers of the address to the country. The Massachusetts delegates to the conference are leading men, especially Rev. William H. Scott of Woburn, who has been promintent for years in public-spirited movements. Those in the other states are of the same class. They have been a long time coming to their present position. They feel forced to it by their confidence that any other policy would be a mistake. They propose to keep in touch with each other through their state committees. Their plan is to hold annual conferences for comparison of results and for planning for the future, and they are confident that they will have a great power for elevation upon the 10,000,000 of their race, as they assert their number to be. They are full of energy, without boasting, and are looking for results, not for publicity of themselves.

Book Reviews.

"For a Free Conscience." By L. C. Wood. An interesting and informing novel. It takes the reader back into those troublous times in England when the Friends or Quakers were subject to persecution, and which led to the coming of many of them to this country in the times of William Penn. It is a book which will be laid down reluctlantly and taken up again eagerly. It ought to have a large sale, being a story that is well worth reading, having the charm of romance and the basis of interesting and important history. [F. H. Revell Co., New York; $1.50.]

"The Apostle Peter." By W. H. G. Thomas. This is an outline study in the life, character and writings of the Apostle. The purpose is to furnish Christian people help and guidance in their personal meditation of the Scriptures, and material also for closer study in new Bible-class work. The book is to be commended for the purposes for which it is intended. The author gave the studies in part to his congregation as Bible readings. Persons wishing to make a study of the life of the Apostle Peter will find the book very helpful and suggestive. In it the preacher will get many seed thoughts for sermons. [F. H. Revell Co., New York; pages 296; $1.25 net.]

"Princess Sukey." By Marshall Saunders. A sub-title of this book is "The Story of a Pigeon and her Human Friends." One would naturally expect form the title to find in the book as much, if not more, about the pigeon than about her human friends. Such however is not the case. The present writer turned to the book with the expectation of finding in it about the pigeon many such facts as are found in bird and animal books about birds and animals. But the book is an interesting one on its plan, although containing some highly improbable things, and teaches many useful lessons. It shows how lives that are self-centered and not counting for much in the world are often turned to good. In the story of the aged man of wealth who was awakened to a love and care for several needy children is inspiration toward altruism. The book is for the young, but both the young and the old will enjoy it. [Eaton & Mains, New York, $1.25 net.]

"Duncan Polite—The Watchman of Glenoro." By Marian Keith. This is a book well worth reading and recommending. It seems to us more in harmony with the facts of life than many works of fiction are. It is a fine portrayal of the every-day passions and actions of life. Accordingly it is a book from which the reader will derive help along the pathway of life. The young minister, one of the leading characters in the story, was very human, as most ministers are. At one time it was said of him: "This here dispensee 'o religion you've got in this town tries to run too many shows at once. He's tryin' to keep the gospel trade hummin' an' have his eye on all the fun that's goin' at the same time. I ain't up in the religion business myself; there ain't likely to be any wings sproutin' 'round where I'm at, but I can tell a minister from an alligator seven days in the week, an' without specs too, an' the first time I laid eyes on that chap you've got now, I knew he wasn't the sort that made folks hop along to heaven any faster than they wanted to go." But in the school of experience that minister learned wisdom, as many others do. Duncan Polite, the old Scotch elder, is a character to admire. It is not surprising to find on the concluding pages these words concerning him: "The memory of Duncan Polite is cherished and his influence abides in many a house of humble piety and simple happiness. So the watchman accomplished by his death that which had been denied him in life, and as all knowledge and peace are his, he must surely see of the travail of his soul and be satisfied." The story leads us into life in Canada and through some of the problems which the Scotch Presbyterian church had to face as it came in contact with the progress of the age. It has its romances, but nothing is unnatural or stilted, and one turns the pages of the book with interest and satisfaction. It has the flavor of Ralph Connor's stories, and the characters seem truer to life as it is lived than some of his do. [F. H. Revell Co., New York; pages 306; $1.50.]

THE BIBLE SOCIETY.

I wish to say through The Pacific, that as the Associations will soon assemble in Northern and Southern California, the Board of Trustees of the California State Bible Society (D. Gilbert Dexter, president) respectfully ask the pastors of all the Congregational churches in the state of California to present the "Bible Cause" to their respective congregations, and ask for contributions for this great work.

This State Auxiliary is in great need of church collections and individual contributions to enable it to prosecute its work among the thousands of foreigners

from Europe and the Oriental lands who are flocking in upon us; consequently this has become both a home and foreign field for this Bible Society. The forthcoming annual report (now in the press) will show over 7,000 families and individuals found destitute and supplied by this Society the past year. All funds for the "Bible Cause" should be sent to the State Superintendent who will receipt for the same.

John Thompson, State Supt.,
1350 Franklin St., Oakland.

SOUTHERN CALIFORNIA MISSIONARY RALLY.

After a most inspiring session of the W. B. P., held in the forenoon, of July 28th at Redondo, the Woman's Home Missionary Union convened in the afternoon to consider the work nearer home, in our own loved Southern California. Mrs. Carrie Lamb, vice-president, presiding.

The prayer service was conducted by Mrs. Mercer of Compton, who read the parable of the sower and made a few suggestive remarks, which were followed by a season of earnest prayer, participated in by several in quick succession, who felt an urgent need and stated that need to their heavenly Father without unnecessary preamble or closing remarks.

Mrs. Boller of Los Angeles presented the subject, "What It Means to a Christian Woman to be Alive." To the society woman to be alive means that she has a good time. To the lover of antiquities to be alive means a tenderness for old things, but which does not include old people. The live Christian woman will be appreciative of people. She will have the life more abundant, conscious that every good thought comes from God. She will be thoughtful of God's neglected children. She will give of her strength and of her money; will be obedient, asking, What wilt thou have me do?

Miss Martin held the closest attention while she gave a brief sketch of the work among colored people, in which she is engaged, giving them a Christian education in the normal school of Thomasville, Georgia. She gave a description of the religious services held by the colored people among themselves, with its boisterous excitement, which they were endeavoring to supplant by training the moral life of the young. The question often asked, Does it pay? Could they follow the graduates home and see the changes wrought there in improved conditions, the question would be satisfactorily answered. Their work is greatly hampered for want of sufficient room.

Miss Cosette Dorland of Long Beach sang a pleasing solo, "Just for Today," with Miss Bessie Halsey of Los Angeles as accompanist.

Supt. Maile gave a vivid presentation of "The Present Crisis" in the C. H. M. S. It has been passing through a chill; all who have ever lived in an ague country know the suffering of a chill. For five months the society has not been able to meet its payments to the home missionaries, which caused mental suffering to the society and physical suffering to the missionaries. The churches had been responsive to the needs and the women rallied to the situation and gave all in their treasury, four hundred dollars, and probably no four hundred dollars ever did greater good. To prevent the recurrence of this situation the association has adopted a plan to have each church give an average of one dollar per member to Home Missions. If done it will solve the problem, as there are seven thousand members. Rev. Forbes, in his church, Los Angeles, East, was putting the plan into practice, and each month he called at the bank and received the money. Mr. Maile urged that all contributions be sent in at once. There is no lack of money it is piling up on every side. Let us pray the Lord of the harvest that the live Christ may touch the hearts who hold it.

Mrs. Norton of Claremont, supplemented Mr. Maile's remarks by proposing a pledge of five cents a week from each of the ladies of the union, which would aggregate more than the dollar plan. Mr. Maile strongly endorsed Mrs. Norton's plan and nearly took the breath away from the ladies by asserting that they considered the ladies society "the strong right arm" of the Home Missionary Society. Ladies are accustomed to being told that it is their prerogative to lean upon a strong right arm, not to furnish it.

Mr. Cooper of Los Angeles presented "Our Spanish work." The Spanish are not an attractive people, nor a receptive people, nor an appreciative people, but they have large claims upon us, being the original inhabitants here, they gave a cordial welcome to the whites when they first came. Now they have few friends and are not considered worthy, but Christ would not have passed them by. If we are Christians we must do as he would do.

Mrs. Lamb closed the exercises by urging the local societies to rally to the support of the Home Missionary Society—to each member give—to be proportionate givers, not disproportionate givers. Of those who have already pledged an increase over last year, she made honorable mention of Long Beach, Plymouth, Pasadena North, Norwalk, Compton, Buena Park, Los Angeles, Vernon, and First.

She voiced thanks to those who had helped make our rally a success. To the Compton Enterprise, which had contributed of its space for notices, to the ladies of Redondo church who had so beautifully entertained us and to the pastor of the church, who had been so gracious a host.

The session closed with prayer, and benediction by the pastor, Rev. Muskgrove; and the ladies came down from the mount feeling truly grateful to the giver of all good for the exceptionally lovely day even for Southern California, which had been granted them for the enjoyment of all these blessings. S. A. L.

MIDSUMMER MISSIONARY RALLY OF THE SOUTHERN BRANCH, W. B. M. P.

This was not a rally of the whole Southern Branch, but of the auxiliaries of Los Angeles and Orange county, which find it most pleasant to combine a missionary program with a sniff of the sea air. The meeting was held at Redondo on Friday, July 28, the Branch having charge of the morning session. It was a perfect day and the women, with their lunch baskets, gathered from Los Angeles, Pasadena, Long Beach, Compton and as far inland as Claremont and Redlands. In the absence of the district vice-president Mrs. E. B. Allen of Pasadena and Mrs. Dyer of Pasadena presided. Mrs. L. H. Frary of Long Beach, widow of the late Rev. Lucien H. Frary, who made the name of the Pomona church a synonym for generous giving, led the inspiring devotional service. Mrs. W. L. Koethen, recording secretary of the Branch, presented the plan of work for the year ending April

1, 1906. The aim for the year is $3,500, $200 more than last year, and the speaker urged the ladies to see that regular salaries are paid before giving for special objects.

Mrs. H. W. Mills of Los Angeles, who was foreign secretary last year and is now pushing the raising of shares for the Foochow kindergarten building told of the great need for a kindergarten building and suitable residence for Miss Jean Brown. Two Redondo ladies, a mother and daughter, whose voices blended in beautiful harmony, sang a duet before the longer addresses of the morning were given.

Mrs. Helen G. Renwick, foreign secretary of the Branch, is a Claremont woman who returned last fall from a trip around the world. During her journey she made a point of visiting mission stations in the Orient, and especially those where missionaries of the Branch were stationed, and she brought back a fund of information, which has been freely distributed to the auxiliaries and has been of great value to them. Mrs. Renwick is a charming and sympathetic speaker and she held her audience spell-bound as she gave them a bird's-eye view of the missions which she visited, sketching graphically the salient points of each missionary's work.

Miss Abbie Chapin, the heroine of the siege of Peking, was never more uplifting than when she spoke of the need of educational work in mission fields. "Missionaries don't need your pity," she said after she had graphically set forth the great need for teachers and schools, "but we do want your prayers. You can pray money to the field, you can pray workers there. There is no limit to the power of prayer."

A recitation by a little tot introduced the collection plate and closed a most inspiring session. "If I can only take home half of what I have heard," a Redondo woman was heard to declare, "our society will thank me for coming."

The Redondo women had prepared most hospitably for their visitors, and coffee, tea and tempting plates of sandwiches and doughnuts were on the table in the lecture room for those who desired them. Many took their lunch baskets to the beach and picnicked there, while others gathered in groups in the auditorium. It was all delightfully informal and refreshing and gave welcome opportunity for renewing old friendships and beginning new ones. J. A. K.

AN OBERLIN GATHERING.

The Alumni and former students of Oberlin College gave a reception and banquet to President King in Berkeley last week. The affair was impromptu, occasioned by his presence at the Summer School of Theology, and notice thereof was not sufficient to bring out a large number. There were present however forty-one Alumni and former students with wives or husbands and a few of the childern. The classes represented ranged from 1848 down to 1902, a span of more than a half century.

The Alumni catalogue, recently issued, shows 135 Alumni residing in California, 64 in Washington, and 18 in Oregon. The two oldest living alumni are Rev. Sherlock Birston of Montaloo, Cal., and Rev. Danforth B. Nichols of Whiteson, Oregon, both of the class of 1839. Five who graduated prior to 1850 reside in this state. If a list of all the former students of Oberlin, now residing in California could be obtained it would be a large one. Such are requested to send their names and addresses to the secretary of the California society. The officers elected are: Rev. Dr. C. G. Baldwin of Palo Alto, president; Mrs. H. E. Martin of Berkeley, vice-president; Rev. H. B. Mowbray, Hotel Albany, Oakland, secretary and treasurer.

Church News.

California.

North Berkeley.—A free kindergarten was opened up in the basement of the church building last week.

Oakland, First.—At the communion service on Sunday seven persons were welcomed into fellowship, one on confession of faith.

San Francisco, Bethany.—The Rev. S. C. Patterson will enter on his work as pastor of this church this week, and will occupy the pulpit next Sunday morning and evening.

Avalon.—The large summer congregations are greeting the pastor, Rev. Chas. W. Williams. Rev. A. W. Palmer, of Redlands, and Rev. Harry Hillard of San Luis Obispo, were heard with pleasure on recent Sunday mornings. The Y. M. C. A. boys are in camp a few miles up the island coast, and Professor Braden reports a good work in their midst.

Pacific Grove.—Rev. O. W. Lucas, pastor for seven years of Mayflower church, left with his family on July 28th for their new home in Berkeley. A largely attended farewell reception was given them the evening of the 26th. Reports were read by representatives of the church, the Sunday-school, the Ladies Aid and Missionary societies, setting forth the successful pastorate of Mr. Lucas and showing the advancement made. At the beginning of his pastorate the church was several hundred dollars in debt and largely dependent upon the Home Missionary Society. Since then it has grown in numbers and has become self-supporting; many substantial improvements have been made, the church building furnished, new pews put in, and a nice parsonage erected. The church is now out of debt and has some money in the treasury. Much credit was given Mrs. Lucas also, for wise counsel and able assistance rendered, especially in the Sunday-school of which she has been superintendent for several years. Representatives from other churches spoke of the pleasure of their association with Mr. and Mrs. Lucas; and resolutions from the Executive Board of Officers of the Pacific Grove Museum Association, of which Mr. Lucas has been a member, were presented setting forth their appreciation of him and expressing regret in having to sever their relations with him. Kind words were heard from all, and regret that Mr. and Mrs. Lucas must leave us now. This reception was preceded by a pleasant surprise given to the pastor's daughter, Miss Ethel E. Lucas, by a number of her friends on the evening of the 18th, on account of her near departure for Berkeley, where she will enter the State University. One of the pleasant features of the evening was the presentation to Miss Lucas of a handsome testimonial as a token of appreciation of her services as organist in the Christian Endeavor, Sunday-school and church, in which capacity she has been most faithful and efficient. This testimonial appeared in the form of a beautiful hand-bag with purse containing one hundred dollars in gold. Miss Lucas has grown

up from young girlhood here, and has endeared herself to all through sterling and lovable qualities of mind and heart; and a host of friends, regretting her departure, wish her a bright and happy future and the realization of her highest aspirations in the larger sphere of growth and development into which she is about to enter. C. S. H.

Oregon.

Portland, First.—Rev. E. L. House, D. D., is with his family summering at Seaside on the Oregon coast. For three Sundays his pulpit is to be supplied by Rev. F. J. Van Horne of Worcester, Mass.

Astoria.—The coming of Rev. Luther D. Mahone several months since gave an impetus to our church in the way of enlarged congregations, additions to the Sunday-school and influence upon the community. The pastor has gathered forty or more boys into a Brigade and they are to go to the Portland Exposition some time in August. Mr. Mahone having been identified with the Anti-Saloon League in this state, finds himself called upon for services in various localities, recently serving with acceptance the cause at Forest Grove.

Portland, Sunnyside.—Rev. J. J. Staub completed thirteen years of labor with this people August 6th, anniversary exercises being held in the morning, when the seventy-fifth member for 1905 was admitted. Mr. Staub coming from Pacific Theological Seminary in 1882, instituted work in this new but growing part of the metropolis. He organized the Sunday-school and has been with this people ever since, growing more popular as the years advance. A good plant centrally located, all paid for, is now in possession of the church, and the membership has reached the 200 mark. The Sunday-school enrolls nearly 300, and there is an active C. E. society. The church gives to every one of the missionary societies and pays a good though not large salary. Thus far it has been sustained in part by the Home Missionary Society, and had it not been for large street assessments would undoubtedly have been self-supporting this year. It expects in 1906 to declare itself independent. Pastor Staub is a good preacher, devoted pastor, wise administrator and is ably assisted by his devoted wife. Both are greatly beloved, and the hope is that thirteen more years of harmonious and aggressive work may be granted them and their people in this rapidly developing section of Portland.

Washington.

White Salmon.—Since the coming of Rev. J. Morgan Lewis in September of last year, congregations have increased, the Sunday-school grown from 16 to 65, and eleven been added to the membership, thereby more than doubling the latter. Mrs. Lewis temporarily laid aside by sickness due to overwork, is gradually recovering, and will soon, it is hoped, be able to resume her efficient efforts on behalf of the young people and the whole parish in fact. While Salmon is growing, cheap land suitable for fruit, is bringing settlers, and there is much reason to believe our work will continue to improve. Pastor and wife are greatly appreciated, and the outlook is brightest in the church's history.

Rev. A. B. Snider of Cloverdale, who has been spending his vacation in Oregon, has had the pleasure of a trip to the top of Mt. Hood.

Notes and Personals.

The Rev. F. B. Perkins has moved from 600 Seventeenth street, Oakland, to 1689 Broadway. Letters for Mrs. Perkins, as president of the Woman's Home Missionary Union, should be addressed accordingly.

Again we ask the friends of The Pacific to examine the labels on their papers and renew, as promptly as possible, their subscriptions. There is no other business quite so annoying as one which depends on the incoming of small amounts such as come from weekly newspaper subscriptions.

The Rev. Dr. W. C. Pond goes this week to establish a rural home near Redwood City. His address will be Redwood City, R. F. D. 12. Dr. Pond will be greatly missed from our ministerial and other meetings hereabouts. But the distance is not so great that he cannot continue his attendance at some of them. He remains in charge of the work among the Chinese and Japanese in California, and thus goes on in the good work which he has long been doing among them.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by Mr. A. M. Lockwitzk, a Russian exile. Mr. Lockwitzk's father was assistant to one of the highest of Russian officials, and he himself was banished to the island of Saghalien because he dared to raise his voice in behalf of better conditions in Russia. He comes accredited by President Jordan of Stanford University, and no doubt will contribute something well worth hearing concerning that attitude in ruling circles in Russia which for some time has been rushing the empire on toward destruction.

Mrs. Caroline Armstrong Beckwith, wife of the Rev. E. G. Beckwith, formerly pastor of the Third Congregational Church of San Francisco, died at Hamakuapoko, Maui, Territory of Hawaii, on the 18th of July. Mrs. Beckwith was the daughter of the Rev. Richard Armstrong, who was one of the early missionaries to the Hawaiian Islands, and Minister of Public Instruction. She was a sister of General Armstrong of Hampton Institute fame. Mrs. Beckwith was 73 years old at the time of her death. For more than fifty years did she and Dr. Beckwith live together in happy wedded life.

OBITUARY.

Maria Peake Lee, wife of James Lee of Berkeley, California, died in San Francisco July 15, 1905. The funeral services were conducted in the North Berkeley Congregational Church by a former pastor, the Rev. W. D. Williams, D. D., assisted by the Rev. B. F. Sargent.

Mrs. Lee was born in England and came to this country and state twenty years ago, residing in this city nine years, during which, with her family, she was a faithful member of Plymouth Church and earnestly and successfully devoted to the Sunday-school work of Pierce Street Chapel. In 1894 the family removed to North Berkeley and immediately Mrs. Lee identified herself with the Congregational Church there and assumed charge of the Junior Endeavor work, efficiently caring for it until failing health compelled her to relinquish the responsibility; and then the shadows lengthened and the evening came.

The delightful and refined home life, of which she

was the center and the gracious moving spirit, and in which the largest hospitality was exercised, will always remain a choice memory to her very wide circle of friends. She passed away in great peace, and in the fulness of Christian hope, leaving behind for her loved ones and her many friends the memory and the abiding influence of a richly endowed personality and a beautiful life.

"For all the saints, who from their labors rest,
Thy Name, O Jesus, be forever blest."

Oregon Letter

By George H. Himes.

It has been the privilege of your correspondent to meet hundreds of Californians during the past few weeks, and many have visited this region for the first time. To say that they are greatly pleased with what they have seen in their short stay but feebly expresses their experiences.. More than 20,000 residents of California have already registered at the California State building, and the cordial manner in which all are received who visit that fine and unique building and the beautiful and suggestive displays showing the wonderful resources of the "Golden State," which it contains, speaks volumes for the "California spirit," and sets an example that all would do well to imitate. The greatest good to come from the Lewis and Clark Exposition, in the opinion of the writer, is in the enlarged acquaintanceship by the people of the Pacific coast states with each other. The interests, particularly along material lines, of all these occidental states, are material in almost every respect; and when that is fully understood, as well as the value of united and harmonious action along all lines of human effort necessary in the building up the moral as well as the material interests of this coast, then a distinct advance will be made. And this condition, much needed, is certain to be greatly aided by the Exposition now in progress. In addition to the foregoing there is another element of value in this enterprise, and that is the great awakening that people of the "Far East," as well as in the Middle States are daily receiving as a result in many cases of their first visit to the Pacific slope. The spirit of homogeneity is certainly to be greatly increased thereby, and the fact that the Pacific Coast States are really on the map in fact as well as in name, is certainly to be more generally recognized.

The work of the Oregon Historical Society which I represent, brings me in close touch with a great many who are interested in educational work, and the almost universal expression is that for the first time they are beginning to realize what the Pacific coast stands for in relation to the progress of the nation at large. As a slight index of where visitors to Portland are coming from the Historical Society register for the past week show the signatures of twelve hundred persons, and among them forty states and countries outside of Oregon and the Pacific coast states were represented.

The concessionaries in the Exposition have been greatly grieved because the management has refused to permit the "Trail" features to be opened on Sunhday; hence they mutually agreed to take the matter into court and see if the management could not be coerced into granting their demands. In this they were successful by decision of Judge Arthur L. Frazier of the Circuit Court of this county, consequently the "Trail" amusements, with a single exception, were opened last Sunday. The usual attendance hitherto on Sunday has been about 7,000. Last Sunday it was about 13,000.

It is the belief of the writer that the "Trail" shows will not be greatly aided in a financial way by this decision. The shows, with two or three exceptions, are not worthy of patronage—simply a waste of time and money to see them.

Last Sunday was "Catholic Day" at the Exposition, and the discourse was delivered by Rev. Father Thomas Ewing Sherman, a son of the late Gen. W. T. Sherman. Father Sherman was born in San Francisco, and possesses many of the characteristics of his distinguished father, particularly in stature, shape of the head, expression, and nervous energy manifested in speaking. He gave an eloquent address, extolling Archbishop Blanchett, the first of the Oregon See, and the devoted Father DeSmet; but not one word did he say about Dr. John McLoughlin, the Chief Factor of the Hudson's Bay Co., beginning in 1824, but for whose kindly aid, always readily granted, the missionaries referred to could scarcely have secured a footing.

Rev. Charles M. Sheldon, D. D., of Topeka, Kansas, was to have spoken to-day, but when he arrived here and found amusements opened on the "Trail," he refused, alleging that it was distinctly understood when he agreed with the Exposition management to speak that no amusement or exhibition features were to be open on Sunday. Dr. Sheldon's stand is to be commended. He spoke at the First Presbyterian Church this morning, and will speak at First Congregational Church this evening.

It is gratifying to note that the snug sum of $10,000 has been recently added to the endowment fund of Pacific University by gift of the daughters of the late Henry Failing who was a member of the Board of Trustees and treasurer for many years. The beneficient act of the Misses Failing and their sister, Mrs. Cabell, was carrying out the wishes of their father.

Dr. House spent the past week at the seaside, and will return thither to-morrow and remain for the remainder of the month and the first week in September.

Portland, August 6, 1905.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

August 20.

Topic: The Duty of Winsomeness. Prov. xv: 13-15; 17-22; 1 Cor. ix: 19-22.

The list of duties enjoined upon the followers of Christ is long and manifold. There is the "ten words" of the law, then the expansion of these into multiform obligations of life in our world-duties to God and neighbor, the parents duty and the child's, the citizen's and the man's with a world horizon. Duty is usually linked in the mind's eye with ideas of loyalty faithfulness, hardness, intrepidity—we do not generally associate it with mild or pleasing notions. Yet here we have it associated with one of the gentlest and sweetest words in our English speech—winsomeness. We are reminded that it is a duty to be winsome and that duty can be winsome and still be itself. Surely this is a New Testament halo cast about a

stern Old Testament ideal. We do not say all of duty when we call it "Stern daughter of the voice of God," unless at the heart of all its iron truth we find the winsomeness of love.

Yes, it is a duty to be winsome, for only so can the human heart be won. If Christianity has taught religion anything it has this, that there is a sunny side to all the severe aspects of truth. "Ye have heard that it hath been said 'thou shalt love thy neighbor and hate thine enemy,' but I say unto you love your enemies, bless them that curse you and pray for them that despitefully use you and persecute you." Artists tell you that there are many purple tones in nature, indeed that wherever a ray of golden light is cast anywhere by the all-benignant sun, there will be found a dash of purple in the accompanying shadow. Now, if we reverse this, we have the analogy we are seeking. There is never a purple shade in all God's universe that is not bathed in sunshine. Nature is not only beautiful and always beautiful, but winsome, always winsome. A Christian is "God Almighty's gentleman," some one has said, but if he had not said it, the Master himself generations sooner said, "Thou shalt love thy neighbor as thyself," and what is winsomeness but love influencing for good.

Every Christian worker has soon discovered that what cannot be winsomely won for God either cannot be won at all or else is not worth gaining. People who are forced into the kingdom of God always resent it whether they will or not. Freedom is about our choicest human possession and since Christ came to make his people free it contradicts his purpose to drag them into disciples. In one of his choicest figures he said, "I, if I be lifted up will draw all men unto myself." So, in all literature of the kingdom we read about winning, not driving souls.

Still it is not easy to be winsome, at least not for all. Some, like the much maligned, noble, Puritans, are naturally sober-faced and often severe in their manner. They do not easily break into a smile. They speak in acute accents and grave, eschewing the winsome circumflex and imagining that the rising inflection is a compromising expedient, fit only to be shunned. Then there is a Uriah Heep kind of fawning that is a counterfeit. As a matter of fact winsomeness can be cultivated with profit by nearly all of us upon whom the shadow of the fall has cast a baneful ray. Nearly all have tempers, crooked dispositions, unsaintly hearts and it is just practically impossible to be cheery, kind, attractive without a sanctified heart. Where there is a heart, there will be heartiness and love and these have winsomeness in its essence in solution.

Since winsomeness is a duty we should all try to be so. Prof. Graham Taylor said to a body of ministers last Monday that the way to get the law of love victoriously active among men was for every Christian to "be the Beatitudes." The same principle will apply to winsomeness; we must work at the grace, covet it earnestly, strive after it as a best gift.

Winsomeness may be developed by making large drafts upon the Holy Spirit. A spirit-filled man cannot help being gentle, affectionate, sympathetic, kindly—all winsome traits. A spirit-filled Christian has unction, glow, fervor, earnestness, loveliness, and who can resist such qualities. Enthusiasm when deep and soul-centered is a very winning power. The manifestation of unselfish devotion is another. Paul said that he longed to see the Roman disciples, that he desired and purposed to come unto them but had been hindered. There is something of the magnet quality in such heart's desire not easily to be resisted. The attractive power of the cross lies in its evidence of the Savior's sacrificial love—the lengths he was willing to go that he might secure the pardon and empowering of his disciples. Thus his atoning love is very winsome. If his people show the same spirit, will they not be winsome, too? Is there anything more conquering than unselfish giving of one's self to another's good, being willing to die for a cause. "God commendeth his love to us in that while we were yet sinners Christ died for us."

Winsomeness serves, but is never servile. It considers but never degrades. There is nothing that aureoles a life like this strong, sweet, beautiful attribute. It is the soul of knightliness and courage. It makes home a heaven, the portion of earth where it is practiced a paradise regained and it surely will be a prime grace in the mansions of the blessed. When we are made perfect that which is now a duty will be a natural and spontaneous disposition.

The segregation of rich students in expensive dormitories is becoming a great evil in Yale University. Dean Wright, of the academic department, says: "Perhaps the most serious evil connected with this segregation of the well-to-do students is that it is bringing tog ether, especially in sophomore year, those who aim to form the society sets whose chief purpose in college is popularity and social recognition, and to whom, for this reason, the claims of scholarship become secondary. So many of the men who have become members of the junior and senior societies have roomed in these sections that there is a more or less prevalent feeling that to room there helps one's chances for social advancement, and this is undoubtedly true. Fathers, in selecting rooms for their sons, sometimes frankly say that they prefer the more expensive rooms in these quarters that their sons may not be at a social disadvantage among their classmates. But if the social honors of college are to have any value, all men should have an equal chance to gain them. The Yale spirit of fairness is offended when honors are bestowed upon an inferior man who, because of wealth or superior location, or the influence of friends, has had an unfair advantage over his fellows. In the earlier college years a student may and often does pass for what he is not, but the intimacies of college life reveal his good and bad qualities, and by the end of the senior year he is correctly estimated by his classmates, if not by the faculty, at what he really is."

A GOOD AND SAFE INVESTMENT.

I am offering for sale a lemon orchard of twenty acres, located in the near vicinity of San Diego. It is in full bearing and is worth more money than the price asked. If interested write me for particulars. I have personally investigated this property and can recommend it for a good, safe investment. Address

J. L. Barker, Berkeley, Cal.

The Unitah Reservation is to be opened for settlement. The reservation will accommodate about 6,000 home-seekers. It is estimated that nearly 50,000 people are in line for registration. The distribution will be made August 17th. This reservation is by no means a paradise. Much of the land is dry and mountainous.

The Quiet Hour.

CHEERFULNESS.

To be winsome is to be Christ-like, in spirit and in practice. He was kind, loving, helpful. He went out of his way to comfort a saddened human heart or to lift up a downcast human spirit. Paul was willing to accommodate himself to all men if he could do it consistently with the gospel.

Who can estimate the winsomeness of love and sympathy when it shows itself in unselfish devotion and generous affection for our fellow-men and in trustful piety toward God. The possessor of such a spirit has abiding joy, because he has the spirit of God indwelling and his life is a healing balm at all times and everywhere.

1. Cheerfulness is a blessing to the individual soul. It helps to bear disappointment. It gives power to resist temptation. It enables us to do our noblest and truest work. In a cheerful mood we take the widest, wisest, healthiest view of truth. A noted writer has said: "A habit of cheerfulness enables one to transmit apparent misfortunes into real blessings and is a fortune to a young man or woman who is just crossing the threshold of active life. He who has formed a habit of looking at the bright, happy side of things, who sees the glory in the grass, the sunshine in the flowers, sermons in stones, and good in everything, has a great advantage over the chronic dyspeptic who sees no good in anything.

"His habitual thought sculptures his face into beauty and touches his manner with grace." It was the cheerful soul of Abraham Lincoln that made his homely face shine with such a heavenly radiance and that made him friends everywhere and enabled him to stand up under the terrible load of a civil war.

2. Cheerfulness has a healthful influence for others.

A smiling face is as good as a tonic. A jolly physician is often better than all his pills. A cheerful nurse produces a healthful atmosphere. I overheard two persons speaking about a certain young lady the other day, and this is what was said: "It always does me good to see her,—in the church, on the street, in the home, everywhere,—because she always has a smile upon her face."

Oliver Wendell Holmes said: "Mirth is God's medicine; everybody ought to bathe in it."

The gospel of Christ is the gospel of hope; it will help to look for better things. It will give power to cast out grief, to overcome anxiety and fear,—the three great enemies of human life. When it takes hold of our lives we shall learn to cultivate that high-minded cheerfulness which is found in great souls, self-centered and confident in their own heaven-aided powers. That lofty cheerfulness which is the great preventative of humanity's ills. Filled with the Spirit of God we can be happy anywhere.

Goldsmith says that one of the happiest persons he ever saw was a slave in the fortifications at Flanders, a man with but leg, deformed and chained. He was condemned to slavery for life, and had to work from dawn till dark, yet he seemed to see only the bright side of everything. He laughed and sang and appeared the happiest man in the garrison. He produced a helpful atmosphere. Doubtless, the "joy of the Lord was his strength." Get joy into your heart, let cheerfulness shine from your face, and your life shall be one of winsomeness. Jesus Christ taught the gospel of gladness and good cheer. His words were touched with the sunlight and flavored with the flowers of the field.

The birds of the air, the beasts of the field, and happy, romping children are in them. True picty is cheerful as the day.

TWO GOLDEN RULES.

I will give thee two rules, by observing which thou wilt live in this wicked world in as much quiet as possible. One is that thou strive with all diligence to close the door of thy heart more and more against desires. For desire is the upright beam of the cross, and of disquiet, which will be heavy in proportion to the greatness of the desire. And if the desires be many, many will be the beams prepared for many crosses. Then when difficulties and hindrances come, so that the desire is not fulfilled, behold the transverse beam,—the cross of the cross,—to which the desiring soul is nailed. Whoso, then, wishes not for the cross, let him give up the desire; for so soon as he gives it up he will have come down from the cross. There is no other remedy.

"The other rule is this: When thou art annoyed and offended by others, do not let thy mind dwell upon them, or on such thoughts as these: 'that they ought not so to have treated thee, who they are, or who they think themselves to be,' and the like. For all this is fuel, and a kindling of anger and wrath and hatred. But in such cases turn instantly to the strength and commands of God, that thou mayest know what thou oughtest to do, and that thy error be not greater than theirs."—Lorenzo Scupoli.

KEEPING IT TO OURSELVES.

Those who have the heaviest burdens to bear, talk least about them. It is the younger ones—younger in years or in experience—who think their load is a litle heavier than any one's else. The real burden-carriers have not time or energy to waste in talking about their hardships. The Presidents of the United States, of whatever party they may be, have hardships and burdens that perhaps equal those of the average man or woman; yet Presidents say little about that phase of their work. The very dwelling on the hardships or unpleasant features of one's work increases those hardships. They thrive under the cultivation of talk. No one's burdens are too heavy. We are not bidden to add our burdens to our brother's; we are bidden to bear his, and by so doing we shall lighten our own.—Sunday School Times.

A PRAYER.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discomfort that casts a shadow gray
On all the brightness of the common day.

Henry van Dyke.

SEED THOUGHT FROM WESLEY.

In souls filled with love the desire to please God is a continual prayer.

The sympathies formed by grace far surpass those formed by nature.

The best helps to growth in grace are the ill-usages, the affronts and the losses which befall us.

There is no love of God without patience; and no patience without lowliness and sweetness of spirit.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

One of the greatest evidences of God's love to those that love him is to send them afflictions with grace to bear them.

God is the first object of our love; its next office is to bear the defects of others. And we should begin the practice of this amidst our own household.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson VIII.

Jeremiah xxxvi: 21-32.

August 20, 1905.

Jehoiakim Burns the Word of God.

Jehioakim is a type of the sinful soul asserting itself in terror and wrath against the righteous judgments of God. A merciful Providence had given him every opportunity of repentance. God had allowed him to be dethroned, put in irons, his face set toward Babylon. Then came an unexpected reversal of fortune—liberation and reenthronement. God's hand ought to have been recognized, but was not. Neither severity nor goodness affected his obdurate heart.

In the present instance the threatening prophecies, so lately and publicly read, could not long, in the nature of things, be secreted from the king. But his courtiers approached him with consummate skill. They left the scroll behind, lest the very sight of it should inflame him. They secreted the prophet and his amenuensis, lest the king in his rage should kill them. They attempted to break the "burden" of the prophet in the softest manner possible, in hopes that his stubborn will would yield and disaster be averted.

The king was seated in the winter residence portion of the palace, which was itself the target for the prophet's shafts—a house with spacious apartments and airy balconies, ceiled with cedar, painted with vermilion, but built with enforced and unrequited labor.

The strategy of the nobles availed nothing in this instance. The king was in a passion at once. He demanded to see the scroll. When three or four columns were read he could endure no more. In spite of the entreaties which his princes had the courage to make, with the deliberation of an implacable malice, he prepared to destroy the parchment. Taking a scribe's knife, sharp for mending pens and making erasures, he began cutting the odious document into shreds, and kept dropping it, piece by piece, into the brazier of live coals and waiting till each had shriveled up before he dropped another, until the whole was consumed. He would have dealt in the same manner with Jeremiah and Baruch if he could have laid hands upon them. But how secure are they whom the Lord hides!

Doubtless the king congratulated himself upon the total destruction of the hateful writings. How brief the respite. The scroll was a phenix. It rose from its own ashes. Not a syllable was wanting. And there were terrible additions, to the effect that the land should be entirely desolate, that no descendant of the king should permanently sit upon his throne, and that his corpse should meet a fate peculiarly revolting to the Oriental mind.

Analysis and Key.

I. Jehoiakim a Type.
  1. Self-assertion against God.
  2. His warning: its failure.
  3. Defiant destruction of the Scripture.
  4. Its impotence. Scroll a phenix. nix.

The Teacher's Lantern.

Jehoiakim was practically sold out to heathenism when he came to his throne. He was Pharaoh's puppet, and to please his master, added Egyptian rites to others which he adopted.

Baruch deserves to have his name perpetuated. He knew the peril of being a scribe to Jeremiah. At first he demurred, but when he once accepted the office he gave a splendid example of constancy and courageously read the prophets' message in the court of the temple.

There is deep significance in the juxtaposition of this lesson and the preceding. The former shows the Bible honored. This the Bible dishonored. To Josiah the Bible was a savor of life to life. To Jehoiakim of death to death. In no mystical way, but none the less efficiently, the Bible slays or makes alive as men use it today.

THE PRESBYTERIAN CHURCH OF BERKELEY PURCHASED BY THE METHODISTS.

[California Christian Advocate.]

For some time the Trinity congregation, Berkeley, has been contemplating building a new church. Something over $20,000 has been subscribed for that purpose. Estimates have been made on the plans adopted, but these estimates did not fall within the reach of the congregation. While negotiations were pending bewteen architect and builders the proposition to purchase the Presbyterian church became possible. The transaction has been practically completed; the price agreed upon is $22,500. This includes the pipe organ and all the furnishings complete. The Presbyterians walk out; the Methodist walk in. It is expected that the subscription taken for the new church will pay for this church and leave the present valuable site available for planting Methodism in other parts of that prosperous city. It is conservatively estimated that the lot, independent of the Presbyterian church, is worth from $20,000 to $25,000. It is apparent, therefore, that this movement is one of considerable financial gain. The present site of Trinity is rapidly appreciating in value. It is not easy to say what the commercial value of Trinity lot really is. It is estimated at from $30,000 to $40,000. The Presbyterian congregation will rebuild in another part of Berkeley, nearer the residences of the parishioners. This deal is a happy solution of the problem of a new Methodist church in Berkeley. The Presbyterian church is comparatively new and well located for the accommodation of the Methodist people. It is a fine auditorium with excellent furnishings. The plant, building, furniture, organ, not including the lot, probably cost not far from $18,000. It is not necessary to add that the Trinity congregation is well pleased with the outcome.

Trinity is one of the most important congregations in Methodism. Here are 2,700 to 3,000 students attending the State University. The membership has already reached about 700. The work of collecting the subscription will begin no doubt at once. It is expected that the Trinity congregation will take possession at a very early date. The auditorium can be enlarged by adding a gallery. The unanimity on both sides is remarkable. The Methodist are universally pleased, delighted; the Presbyterians are equally glad to make the sale.

THE CHRISTIAN LIFE.

BORDEN P. BROWNE, LL.D.

The revelation of God in Christ is essentially a revelation of his grace and gracious disposition toward us. He has sent his Son to proclaim this, and to put it beyond all doubt forever. The Father's heart yearns after the prodigal children; and all that we have to do is to come home in penitence and humility, trusting in his mercy and seeking to do his will. Whatever is more than this belongs to theology, and may possibly be important in that field. But the prodigal's duty is to go home; and for this he needs no theory of the atonement, no doctrine of substitution, or of imputed righteousness, or of ransom paid to the devil, or of governmental exigencies happily provided for; but solely the desire to find the Father's help and favor and forgiveness. And this conception of God, as full of grace and compassion, as ready to forgive the penitent soul, and to give it power to become the child of God in the spirit, is the central idea for the gospel.

If these things are so, then the essential matter of Christian teaching is simplified. God's aim is to bring men to the recognition of his presence and purpose in their lives and to a filial acceptance of that purpose in all their conduct. If men are ignorant of that purpose, we must teach them. If they ignore it, or turn away from it, we must warn them. If they seek after God, we must declare his infinite nearness and his gracious condescension. If they turn from their evil ways, we must proclaim the forgiveness of sins. The whole matter will be clear if we bear in mind what God's purpose is for men. And the duty of the inquirer is equally plain. Let him at once begin to do the will of God so far as he knows it, trusting in the divine mercy for the forgiveness of sin and for all needed help. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. But, on the other hand, if I regard iniquity in my heart, the Lord will not hear me; and he ought not to hear me.

What, then, does God require of us? Various answers are given, all of which come to the same thing. An old prophet found the requirement in doing justly, loving mercy, and walking humbly with God. Loving submission and active obedience to the will of God, is another formula. Seek to live so as to please God in all things, is still another. Believe on the Lord Jesus Christ—that is, become his disciple and follower—is another. But they all mean the same thing. We are not required to have affecting views of our sins, or a sense of our deep unworthiness, or an insight into the theology of any sort, but we are required to surrender ourselves to God to do his will.

Our Boys and Girls

TOPSY'S SIXPENCE.

I was walking along the streets of London one cold and wet night with a despondent friend, trying to cheer him, and longing to see a spark of hope kindled in his breast. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied "I don't want any; I don't smoke."

"Oh, but, please' sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away Topsy" I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?"

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here until I have taken sixpense."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence tonight."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said, "Come, Topsy, you must tell me all about it." So, half afraid she drew some coppers from a pocket in her cotton dress and counted out three-pence halfpenny.

"I always take home sixpence."

"Well, now, you will never get sixpence tonight," I said.

"Oh, yes'm," she answered, "I shall my sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some time she would not answer, but after a little pressing she said, "Because, before I come out, I kneel down by mother's bed and say the Lord's Prayer, and mother says our Father will help me to get sixpence; and he always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say he hears you about a sixpence?"

"Yes, he does, sir; and he will send it to me.

"Well, if I were to give you twopence halfpenny, what would you do?"

"Why, sir, I should run home to mother because my Father had given me all I asked for."

It is needless to say that the twopence halfpenny was produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, H——, you have got your lesson." We forth-with separated—I to my bachelor chambers, he to be led into hope and righteousness by the faith of a little child.—John Schrimpton, in "The Christian."

A SOFT ANSWER.

An English tramp steamer had just been moored to a wharf in Boston. From her dingy hold there leaped upon the dock a man who was evidently a stoker. He was black with grime, reckless of face, eager for release from an almost unbearable confinement, and ready for any animal gratification for which he could find opportunity.

As he emerged upon the main street, looking probably for the nearest saloon, he saw a colored woman walking sedately toward him, carrying a basket of apples. Full of mischief, the stoker stumbled against her, upset the basket upon the pavement, and then stood aside to laugh at the invectives which he supposed his trick would bring forth.

But the old colored woman did not even look at her tormentor. She bent and quietly picked up her apples. There was not even an expression of resentment upon her face. She bent here and stooped there, and when she had recovered her last apple she turned upon the astonished man with a pathetic dignity that forced respect, and said, in tones of simple kindness:

"God forgive you, my son, as I do."

The rudeness that had counted on a bitter berating was softened in an instant. The man's coarse lips parted, his hard eyes fell, he tried to speak, then he thrust his hands into his pockets and pulled out all the silver he had. This he forced upon the silent woman.

"Take it," he said, and then added, as she looked at him in astonishment, "God bless you, mother! I'll never do it again!"

That which is probably one of the hardest sayings of Christ to accept, one that has received the ridicule of centuries, is illustrated by this incident. The principle involved in the command to **turn the other cheek** to the smiter is utterly antagonistic to natural human impulse. "A soft answer turneth away wrath" is a form of presentation of the same principle, that in theory, at least, is somewhat readily acknowledged; and its truth was never more emphatically verified than in the incident we have described.—Youth's Companion.

WAS UNABLE TO GET THE LETTER BACK.

Miss Cary Thomas, the president of Bryn Mawr College, talked at a luncheon about the ingenuousness of children.

"A friend of mine," she said, "once showed me a letter that her little son had written her from Andover. The letter run like this:

" 'Dear Mother:—I am well and I hope you are well. Will you please send me two dollars? I know the last did not last long, but it is all spent now, and I need two dollars badly. I hope you are well; I am well. Please do not forget, two dollars.'

"Then there was this postscript:

" 'I was so ashamed to ask for the money, so soon after the last you sent that I sent after the postman to get this letter back, but it is too late, he had gone.' "—Selected.

"Whatever the weather may be," says he,—
"Whatever the weather may be,—
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sun shine everywhere."
(James Whitcomb Riley.)

Lord Peterborough, more famed for his wit than his religion, when he had lodged with Fenelon, the Archbishop of Cambray, was so charmed with his piety and beautiful character that he said to him in parting: "If I stay here any longer I shall become a Christian in spite of myself."

If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter--hearted,
Perhaps in some near by and by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me."

"Madam de Stael was anything but beautiful, but she possessed that indefinable something before which mere conventional beauty cowers, commonplace and ashamed. Her hold upon the minds of men was wonderful. They were the creatures of her will, and she shaped careers as if she were omnipotent. Even the Emperor Napoleon feared her influence over his people so much that he destroyed her writings and banished her from France."

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A man prominent in business circles, and an officer in his church and Sunday-school, was not popular with the boys of that church because, they said, "he would speak to them at church on Sunday but failed to recognize them as he passed them on the street during the week." That man's prayer-meeting exhortations would have been more helpful to those boys could they have felt that he was their every-day friend. Many a man and woman might double their influence and success by a kindly manner.

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